

# **A modern Gnosis, developed by Ralph M. deBit (Vitvan)**

by Martin Euser, 1998

## *Introduction (2021)*

In 1996, I became acquainted with the work of Vitvan. As he was about the first teacher to reframe the old wisdom-teachings, also known as the perennial tradition, into a modern style, I thought it useful to write a little bit about his teachings. His writings have much to bring to this world, maybe even more so today (2021), in a world that is in crisis. From financial-economic chaos, climate crisis, water scarcity to Covid panic and rapidly spreading authoritarian regimes, the whole world is in turmoil with no end in sight. What is needed is a well informed populace that can give direction to a more sound political and financial-economic system. Foremost is self-knowledge and the development of a deeper understanding of the human condition. That is the only route to peace and a truly sustainable world. Hopefully, the reader can find much food for thought and practice in the following chapters.

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Highlights of Vitvan's teachings, chapter three

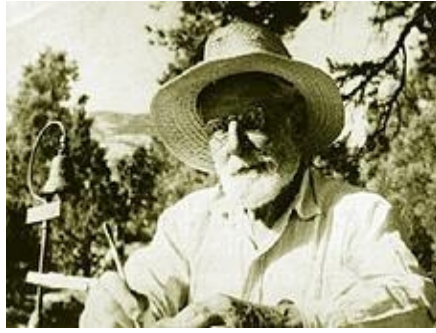
## **Chapter One**

### *Gnosis and general semantics*

The event of the taking offline of Vitvan's writings prompted me to write this article about some essential points in Vitvan's system of thought and practice. After all, a lot of useful information about the place of the human being in the cosmic order has vanished into thin air, as far as the internet community is concerned. Note, however, that all the Vitvan material can be purchased at the School of the Natural Order through the order form at [www.sno.org](http://www.sno.org). Also, they have given me permission to use some material from their books in this article.

Where to start expounding Vitvan's teachings?

Let's begin with a short note on his life. Vitvan's real name was Ralph Moriarty deBit, a French Huguenot family name. He worked as a forest ranger for a considerable part of his life and became gradually aware of his role to play as a teacher of the Gnosis, the perennial Wisdom-Tradition. He met his Indian teacher, Mozumdar, at a certain stage in his life and became instructed in the Ageless Wisdom through his help. It was Mozumdar who granted him the name 'Vitvan' (Sanskrit for 'one who knows').



Portrait of Vitvan

Vitvan was a healer during a certain period of his life, but he decided to concentrate on developing and teaching a modern Gnosis. He succeeded in elaborating a system of thought into a form that is adapted to the mentality and orientation of the current Western mindset.

He founded the School of the Natural Order (SNO) which still exists to this day (at Baker, Nevada). The scope of his work is amazingly broad and the famous Golden Dawn teacher Israel Regardie had the highest respect for him and his accomplishments.

More biographical data about Vitvan can be found in Richard Satriano's book "Vitvan, an American Master", available at SNO.

Note that I may point out some links to other Wisdom-tradition teachings where I think it is proper to do so.

After all, the Wisdom-tradition (Hermetic tradition) is basically one in essence and all these teachings are strongly correlated, though they may be phrased in different terms and concepts. I consider it good practice to establish some of these correlations. You will find many more such connecting points when you start to study this tradition, and especially so, when you put the basic ideas (such as the natural urge to share your love, understanding and material resources) into practice. Experience will prove the usefulness of the Hermetic teachings about life.

Also see the work of [Arthur Young](#), author of "The reflexive universe", who has done a tremendous job of connecting spiritual teachings with scientific insights. He was a process-philosopher, and I think that his work

connects well with the perennial tradition.

### ***Vitvan's teachings***

Basically, Vitvan's teachings are very simple in their essence, but very effective in helping one to understand the basic features of life as a natural process of development and mastery of forces and energies that compose Mother Nature. Needless to say, out of sheer ignorance and by reification of symbols and words, over-intellectualization, two-thousand years of suppression of basic knowledge of life facts, etc., the natural flow of energy has become blocked to a large degree, has become canalized into expressions of what some dare to call 'civilization', while in reality over-emphasis on material comfort, over-emphasis on sex, money and powergames, has almost completely distorted the minds of large portions of the entire human race! How far has the human race got astray from its real purpose and destiny!

Vitvan's basic theme is that we live in a dynamic energy-world, out of which eventuate 'things', 'bodies', configurations of units of energy. The single quotes that are put around the words 'things' and 'bodies' are part of a so-called semantic device, an aid in helping one to remember that in reality there are no 'things', 'bodies', etc., but only energies and configurations of units of energy. Vitvan would repeat this statement endlessly, hammering in these basic facts of life. Modern physicists confirm this point of view (remember Einstein's equation  $E = mc^2$ ; and modern field physics).

Vitvan was very charmed, both from field physics and general semantics. This latter science concerns itself with the use of language in daily life and with effecting a new orientation towards life: a non-Aristotelian multi-valued

orientation that will help one to rise above simple dualistic schemes such as 'good' and 'bad', 'heaven' or 'hell' type of orientation which belong to the past Aristotelian age.

Vitvan also opposed any notion of 'metaphysics', because he argued that there is not anything 'beyond' physics, or, nature. Don't take these words to mean that there is nothing 'spiritual' in nature or in the human being. Rather, Vitvan meant to express the fact that subtle energies are a most natural phenomenon, intrinsic to nature and not somewhere 'out-there', far away, almost unreachable, etc. You will understand more about this point of view when you start to study Vitvan's writings more closely.

I will say a little bit more on general semantics in relation to the Gnosis shortly. BTW, if you think you see a lot of "etc.'s" appearing in the text, then you're certainly right. This is another semantic device (yes, you've guessed it: "the etc. device"). Basically this is to remind us that there may be many factors, events, relations, etc., left out of the considerations, inferences, etc. one is talking about, engaged in, discussing.

The etc. device is an important one as it helps one to remain extensional "in order to make allowances for other known, or as yet unknown, similar elements." (editor's note in Vitvan's booklet "Perceptive Insight").

Vitvan foresaw a change of mentality, a change in orientation towards life taking place in the world (in a time where the vast majority of people was still very much stuck in notions of a rather static, 'material' world. It has become clear that change is ever going faster today, competition is tough, granted, but new ideas about how to live one's life in a more sustainable way are also gradually seeping through in the minds of people.

## **Vitvan and the science of general semantics**

The following section will by necessity rather sketchy, since the subject of general semantics (g.s.) is a vast one. Vitvan's interest in g.s. started when one of his sons showed him a book from Korzybski, the founder of the science of general semantics. His son thought it a good joke to tease his father with this entirely new approach to language and consciousness, since his father was until then a rather conventional teacher of the Ageless Wisdom (which of course was formulated in a rather metaphysical language until Vitvan reformulated the ancient Gnosis into his New Cycle Gnosis). Vitvan's interest was immediately roused and he got into contact with Korzybski with whom he had many vivid discussions about this new way of looking at the use of language in daily life. Korzybski granted Vitvan the right to use his major diagram, the so-called 'structural differential' which I will discuss in this section. But first we will have a look at one of the basic diagrams, occurring in many of Vitvan's books: the camera diagram. See fig. 1.

## Diagrammed representation of the abstracting process

1. The lens of the camera represents the eyes
2. The plate, or fil, represents a given individual's consciousness focused in the psychic nature
3. The camera represents the individual as an organism-as-a-whole

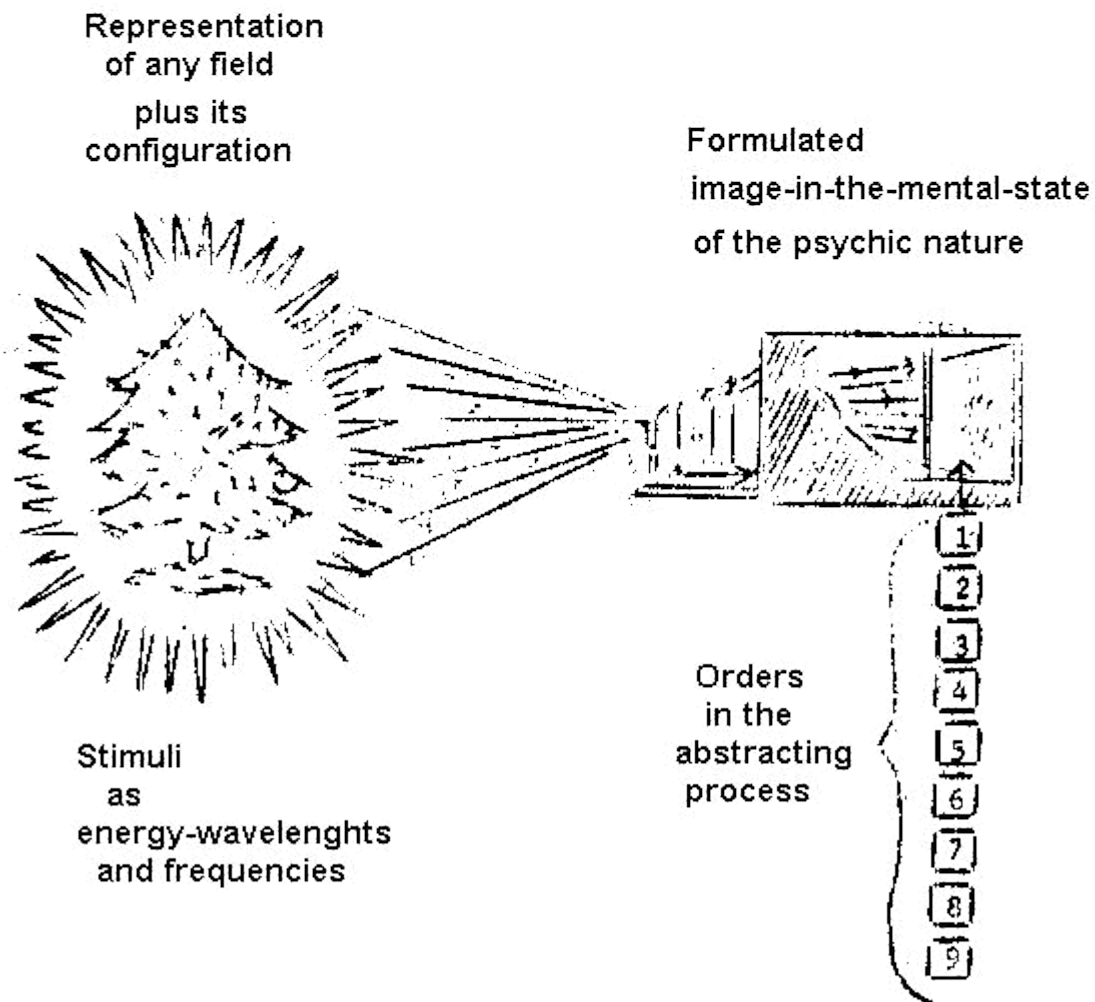


Fig.1. The camera diagram.

The figure in front of the camera represents a 'thing', a 'body', which in reality is an energy system (configuration of units of energy) from which we receive stimuli. These stimuli result in the formation of an image in the mind (psyche) appearing 'substantive', 'massive', 'somewhere-out-there'. This process can be called the first order of abstraction (as Vitvan calls it in his description of the perceptive process). To abstract means 'to draw from', drawing/receiving stimuli in this case, but it can also mean 'drawing inferences'. It is important to understand that the image is not identical with the energy-configuration, the image is not the 'thing-in-itself' (German: Ding an Sich). To identify these two means to confuse orders of abstraction (in this case a first order abstraction with what we could call a zero order abstraction (the energy-configuration)).

Many people confuse the images they have abstracted from the energy- configurations ('objects', 'bodies', etc.) with the 'thing' itself. To do so is to live in ignorance about the dynamic nature of life's processes. Physicists now know that there is no such thing as a 'static world'. All is ever changing, transforming, eternally becoming. Furthermore, out of the infinite range of frequencies/energies only a small portion is registered and processed.

This means that by the very nature of the structure of the human nervous system only some bandwidths can be registered and that many realms of nature remain a closed book for us (as long as we haven't developed the faculties with which to penetrate into these realms). Something to ponder about! When you understand this, then there is no more room for dogmatism, absolutes, etc. This surely is an important fact to add to our educational programs!

A further step in the order of abstraction is made when one assigns a label (word) to the image appearing substantive. We do this many times a day



(unconsciously). "A tree", "my body", "my wife", "my husband", etc. In general semantics this labeling is called: the second order of abstracting.

General semantics is very much about becoming aware of one's use of symbols (words) as unconscious use of language can enormously harm others and oneself as I will illustrate further on. Abstracting is a natural process, but there are many pitfalls in which people can get stuck. One of the most common errors that humans are prone to is to identify the word, the label, with that for which the label stands (the image - the first order abstraction, or, the 'thing itself', the dynamic energy configuration - the zero order abstraction). Korzybski said: 'The map is not the territory', what effectively expresses what g.s is about.

Examples of confusion of orders of abstraction:

### **Money**

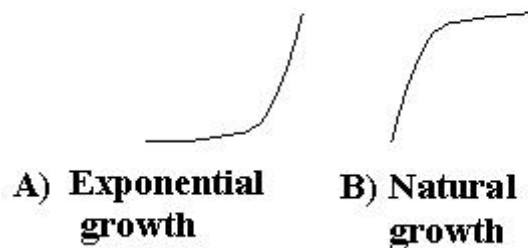
An excellent example of confusion of labels with that for which a label stands is supplied by the piece of paper that we commonly call 'money'. Have you ever thought about that? A piece of paper for which people are ready to kill each other, exhaust themselves in working eighteen hours a day. Let's analyze this a little bit. What is money? A convention, an international agreement on value of services, products, etc. symbolized by a piece of paper (a carrier of information). Nothing more, nothing less. It has no intrinsic value in itself. The point is, that people have confused this symbol with 'the thing itself', i.e. human talents, natural resources, etc. Money has become an end in itself instead of being only a means to accomplish things. Vitvan calls this: the reification of a symbol. Moreover, on the one hand money is kept scarce [note: today (2021) is a different situation], creating the illusion of the sheer inevitability of mass unemployment, the necessity of endless budget-cuts, scarcity, etc., while on the other hand there is huge flow of money through the

electronic networks based to a large degree on mere speculation. Truly a sick system!

If you doubt what I say here, study the emergence of LETSystems (see [www.newciv.org](http://www.newciv.org)) all over the world where local forms of currencies are introduced to enable people to interact, trade, do services for each other, etc., in ways that are almost impossible to do in the currently degenerated money- system. I could go on at length about this topic, but I'll restrain myself a bit. Suffice to say that the current economic system is based for a large part on myths, leading to the gross enrichment of a small elite on the one hand and a gross impoverishment of large groups on the other hand. The role of raising interest (and speculation!) in misusing the symbol (money) of exchange of services & goods should be researched also, as this is a vital point in 'making money', I think. Some research seems to have been done in this direction by Margrit Kennedy. She has written the book 'Interest and inflation free money', with subtitle: 'How to create an exchange medium that works for everybody', published by Jon Carpenter, The Spendlove center, Charlbury, Oxfordshire, OX7 3PQ, England.

A little additional info:

The problem with compound interest lies in its exponential growth nature which is totally different from natural growth patterns (see figure below).



Kennedy remarks that in the physical realm the exponential growth pattern usually occurs where there is sickness or death. A good example is cancer. Her conclusion is: Interest in fact acts like cancer in our social structure.

Margrit Kennedy pointedly remarks that she has never seen 'money making money'. Someone else than yourself has to work in order to realize the interest on the money you've put on your bank. Not only that, every year more persons have to work ever more hours in order to 'make money' for the ones that put their money on the typical commercial banks. This follows from the nature of compound interest. Kennedy shows that we all pay interest because it is included in every price we pay for a product, service, etc.

"On the average we pay about 50% capital costs in the prices of our goods and services"

This means that we would have at least double the income that we have now, or, we would only have to work half of the time to keep the same standard of living!

About 80%-90% of us work a considerable part of our time to enrich the top 10%-20% and especially the top 1%-5%.

To the one standing in clear perception of these facts this is a totally unacceptable practice! S/he will never contribute to the enslavement/impoverishment of people that is a result of charging interest (a confusion of orders of abstraction: human talents/energy with the value (money) given to the use of these talents).

Are there any alternatives? Yes, there are banks that don't charge or pay interest on money. They've found a way of making a living without creating a win/lose situation. I'm sure there are such banks in Denmark (JAK-banks) and Switzerland, and it seems there will be one in the

Netherlands too ( [Stichting STRO](#) which has developed Cyclos software that helps to impact the flows of money passing through poor communities.

I don't know about the USA and other countries. You may email me if you have some information about that.

It might be well to remember that charging interest is discouraged in the Christian bible and explicitly forbidden in the Islamic Koran!

Other economic systems exist that don't suffer from the flaws of the current dominant one, to wit, LETSystems and other local economies. In these systems there is no need for obsession with economic growth as there is in the current dominant system.

For those that want to invest in projects, at least let them choose for ethical investment projects. Such investment opportunities are being offered by some banks nowadays. Ok, that's only a short exposé of the strange case of compound interest. Kennedy adds many more important notes, such as the necessity for inflation in order for governments to overcome the worst problems of increasing debt. It's a kind of (hidden) taxation.

### **Land ownership and speculation on land**

Many of the above remarks are applicable on the issue of land ownership and speculation on land. It has caused endless suffering, especially in so-called third- world countries. Margrit Kennedy deals with this issue too, offering viable solutions.

You will understand readily that the whole idea of 'owning' land is another confusion in the minds of people. Mother earth gives freely to us, and 'owning' her is a weird notion indeed. How on earth can people think that way? The Indian chief Seattle certainly knew better. Read his speech 'How can one sell the air', published by The

Book Publishing Company, Summertown, TN 38483,  
USA.

It seems that we , the so-called 'civilized' people, deserve  
the label 'primitive', instead of the old Indians.

### **Confusing the image one has of a loved one with the real person**

Many people confuse the image they have of a loved one  
with the person himself/herself. If they have an image in  
their mind of a lovely, perfectly (to their wishes) adapted  
partner, and identify this image with the character of their  
partner, they are bound to get disappointed. Suddenly  
their partner isn't that lovely anymore. S/he behaves  
differently than expected. What has happened is that these  
people have *projected* their image of their partner (loved  
one) onto their partner, confusing orders of abstraction  
(first order, the image, with zero order, the 'real thing',  
their partner's autonomous identity or pattern).

This fact about human tendencies to project their images  
unto others is another must for inclusion in our  
educational programs! This extends also to the attempts to  
mold children or adolescents into a pattern (occupation,  
behavior, etc.) that isn't their own. I described this in my  
article theosophy basics, part two and I can refer you also  
to part one of that series where the fourth jewel, the  
unique characteristic of each being, is expounded. See  
these articles in my book [Mysteries of the human mind](#)  
and my latest book [Resonance with the Self](#). The basic  
principle here is to help the young one to develop, to  
express, its innate qualities, talents, etc., by whatever  
means appropriate.

### **The misuse of the 'is' of identity**

Korzybski was of the opinion that the use of the verb 'is' in semantic constructions such as 'That person is a crook', 'He is a communist', 'He is a liberal', 'She is a lazy person', etc. should be abandoned altogether. Such a labeling has caused endless suffering, as you can imagine when you recall the McCarthy period of persecution of those labeled 'communists', often totally out of thin air, without any basis whatsoever. By labeling a person a 'communist' that one's career was ended at once. Talking about the misuse of language!

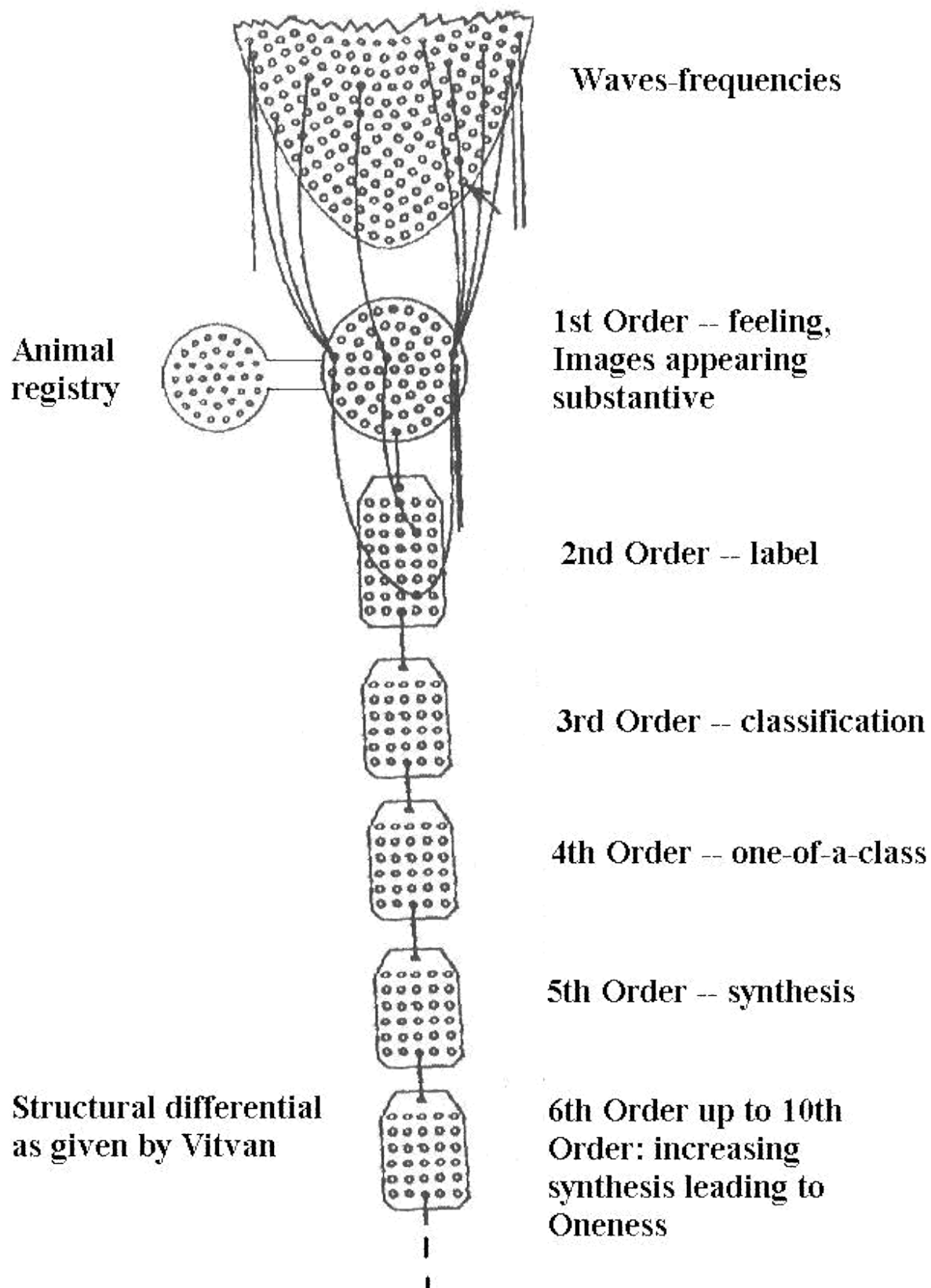
The tendency to identify labels with the 'thing', 'person', etc. is a rather strong one and a dangerous one for that. It should be brought to everyone's attention how pernicious this can be and pointed out when done (most of the times people are totally unaware of doing such things, except in cases of the pernicious and deliberate misuse of language to manipulate people).

To paraphrase this section: humans have strong tendencies to identify themselves with the images they abstract from the dynamic configurations in the energy-world. Values are attributed to these images and a complete world of false-to-fact abstractions is built, hampering a free flow of creative energy, leading to what are called 'semantic blockages' (also leading to blockages in the nervous system, 'body', etc.).

The solution is to abstract consciously, about which Vitvan writes in his booklets 'Veil of Maya', 'Perceptive Insight' and 'Clear Thinking'.

### **The structural differential**

Figure 2 shows the famous 'structural differential', a figure that is basic to the science of general semantics. It is another way of symbolizing the dynamical facts expressed in the camera diagram.



Note that abstractions are generally projected back on the event, taking the abstraction for reality, but - the map is not the territory!

Deductions and inferences start from the second or third order

## Fig.2 The structural differential (s.d.)

A short description of the structural differential: You can see the indicated orders of abstraction:

waves/frequencies as zero order of abstraction -images, feelings, etc. as first order abstraction - labels, symbols, words as second order abstraction - classification as third order -etc.

Not to all images are labels attached. We may be unconscious of these images. A notorious example would be the suppression/repression of life-energies, going subconscious, going underground but still playing an important role in one's functioning. Vitvan has incorporated this diagram, with the permission of Korzybski, in his Gnostic teachings. There is much more to say about the s.d. and the indicated orders of abstraction, but I'll leave it for now, only reiterating that conscious abstracting plays a very important part in Vitvan's teachings.

One more example will suffice: the attribution of human characteristics to 'God'. This is called *anthropomorphic thinking*, a tendency that is deep-rooted in (nearly) all of us, by the very nature of the limited expression, evolution, of the human thinking organ (the sixth sense, as the Buddha called it). To define 'God' is to confine 'Him' or 'Her' or 'It'. Vitvan was of the opinion that no referent (see further on) can be found for the word 'God'. That doesn't mean that 'God' doesn't exist, but rather that 'God' is beyond any description. The “That” (Tat) of the Hindu philosophies.

A related tendency is to 'objectify' 'things', such as a perception of a beautiful girl ('a nice thing'). The worship of cars is another example of confusing orders of abstraction. A car is just a 'piece of metal', a product with no intrinsic worth at all. Yet it conveys status (the more expensive the car, the better). This kind of objectification means to give away power to others, since not to have such a 'valuable' thing is to be deprived of life's essentials (very funny, if it wasn't for the many



unnecessary tragedies people experience in this respect - but, of course, this is all identification with symbols such as cars, careers, status, etc.).

Vitvan would say: "don't stop abstracting at the second order", go on to the higher levels for your own sanity.

As a conclusion to this first article about Vitvan's teachings and general semantics, I'll present a simple diagram from "Perceptive Insight" which involves the concepts 'referent', 'reference' and 'label'.

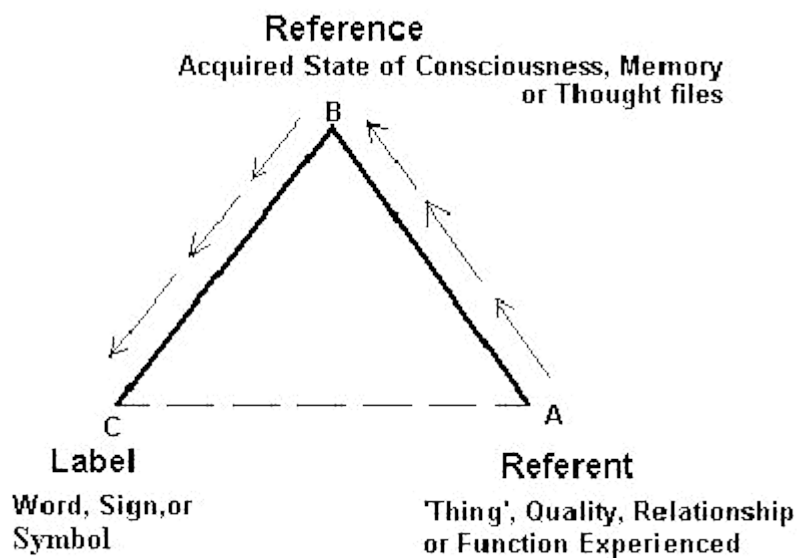


figure 3: reference, label, referent

"A" in diagram 3 is called a "referent". This means that something has been experienced (an impression has been established in one's consciousness, nervous system, etc. by one of the senses - touch, smell, taste, sight, hearing, and, the mind as sixth sense). "A" represents the 'thing', 'event', quality, relationship, function, behavior, etc. experienced. That what we experience is labeled 'referent'.

(free after Vitvan's booklet "Perceptive Insight").

"B": from every experience a memory is retained, sometimes fresh, sometimes receded into the unconscious. Vitvan also points out the existence of the Egoic memory,

"pertaining to the life of the continuation of individualized Self- awareness throughout the series of births and deaths in that palingenetic process called reincarnation." "For immediate purposes in respect to the correct use of words, exact thinking, proper evaluation, etc., we are dealing with memory in the ordinarily accepted meaning of the term. "B", therefore, is called the "reference" or "memory files."

"C" represents the word, sign, symbol, etc. given or ascribed to a definite or precise reference or referent. Here the natural order process is described. First an experience, the referent; second, the retained impression of the experience, the memory-reference; then, third, the word, sign or symbol used for the purpose of communication." ("Perceptive Insight", p.26).

Vitvan strongly warns against the use of words for which no proper referent or reference has been established. The "building up of words, labels, etc., for higher order abstractions" without referents is designated by him as the "Tower of Babel".

The point is that we form notions when we hear words, even when we don't have referents for these words. One's nervous system creates artificial referents in such cases, after repeated exposures to such words, creating false-to-fact-notions (this is a sort of device to save people from going nuts).

I can imagine many such situations, varying from a child being beaten up by its parents, internalizing the notion of being a 'bad child', to the attribution of intrinsic value to 'objects' or the attribution of authority to persons who hardly deserve such a status (when at all).

According to Vitvan the 'continual, habitual use of words which do not have referents is devastating, both individually and racially'.

He says: "remember: there is no way to jump from 'C' to 'A' without proper indication. We must not use words for which we have no referents."

This ends my first article on Vitvan's teachings. As you can see, Vitvan's description of general semantics is thoroughly practical and entirely free from a flight from reality. Instead, these teachings enable us to get to the core of 'things', and, especially, to the core of oneself as you will discover when you start to study his work seriously.

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## **Chapter two**

### Philosophy and psychology

Summary: This article deals with Vitvan's description of functional activities (psychology) which forms an integral part of his new Gnosis. Some keywords: frequency registration, levels of development of awareness, objective manifold of values (objective consciousness), threefold division of the human being, Autonomous Field, vital-dynamism, psycho-dynamism, Mind-level dynamism (motivating factors), semantic blockages, gunas.

### Introductory remarks

Note that the School of the Natural Order has given me permission to use the diagrams, figures, etc., from Vitvan's writings by word of Pat Murray, for which I thank him and the staff of the School. Also, Juan Schoch (a.k.a. PC93) deserves a lot of credit for his past work since it is from his site (two years ago) that I've downloaded some material that you find in my articles on Vitvan.

Vitvan deserves a wider audience and if my articles about him and his teachings contribute a little bit in popularizing

some of his ideas drawn from the perennial philosophy, or Gnosis, then these articles will have served their purpose. Note that I will use my knowledge and experience pertaining to these matters in order to elaborate a bit on Vitvan's ideas and to provide some additional insights. Thus, this article is a reflection of how I understand Vitvan's teachings and how I place his insights into the larger framework that one can call the Hermetic body of teachings, including parts from Kabbalistic traditions, Gnosis, Alchemy, Theosophy<sup>1</sup>, Rosecrucians, Sufism, Buddhism, Vedanta, esoteric Christianity, etc., etc. Where you see square brackets some explanatory text has been interspersed by me in order to clarify the meaning of a word or phrase.

Science and philosophy have their place as well, of course, in this body of teachings.

In addition, I want to say that I find it rather childish for anyone to consider his or her School or tradition as the best one, superior to any other school, tradition, etc. I have encountered such opinions too often and perceive these as crystallizations in the thought-process.

One of Vitvan's greatest contributions to the Gnosis (sometimes called "perennial philosophy" or "Hermetic philosophy") is his inclusion of psychology into his body of teachings, enabling Western people to better understand what these teachings are all about.

In addition, he incorporated some ideas from physics into his work, notably the concept of a field about which I will have to say some things too. Dion Fortune (author of *The Mystical Kabbalah*) pleads for the comparison of processes in physics and psychology and I wholeheartedly agree that there are many analogies between such processes. Examples will be given later on in this book.

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<sup>1</sup>Theosophy, Divine wisdom, a term coined by Ammonius Saccus, the great synthesizer of occult knowledge in the second century AD

Of course, providing referents for the terms used is a practice about which Vitvan is meticulous. I have provided an introduction to Vitvan's use of general semantics in the first chapter and I will follow his approach as far as possible, often referring to Vitvan's writings and lectures. The main focus of this article will be, however, on Vitvan's psychology in relation to the Gnosis. While on this topic, it may interest readers to know that one of Vitvan's students, Alta LaDage, has written a book on the relation between Qabala and psychology titled "Occult Psychology". This might still be available on the web.

### **The autonomous field**

<b>4 -</b>	<b>Autonomous Field Mind I-am-I-ness</b>
<b>3 -</b>	<b>Human soul 'Higher' psyche</b>
<b>2 -</b>	<b>Animal soul 'Lower' psyche</b>
<b>1 -</b>	<b>Outer representation Physiological organism Configuration</b>

Figure 4: Autonomous Field, Psyche and Outer Configuration  
(From Vitvan's book/lectures on "Functional activities")

Figure 4 shows four basic levels in which a human being can be divided:

Mind or Autonomous Field  
Higher psyche or human soul  
Lower psyche or animal soul  
Physiological organism ('body') or outer representation

I will discuss these levels using material from Vitvan's "Practice of the Way", "Functional Activities" and "The Christos", using some quotes to acquaint you with his style of writing and with his approach to the topics discussed here.

Note that levels two and three are often taken together as the psyche, leaving us with a threefold division of the human being.

The Autonomous Field is likened to an electromagnetic field by Vitvan. You all know the picture of a magnet with its positive and negative poles, and the lines of force flowing between these poles. Put a piece of paper on the magnet, scatter some iron filings upon the paper, gently tap on the paper and you will see the iron particles align themselves along the lines of force. That provides a graphic image of the power of an electromagnetic field. Now, did you actually see the electromagnetic force? No, you didn't. What you saw was the effect of the force-pattern on the iron particles. In an analogous manner the Autonomous Field has its patterns, which form the basis for the formation of the various vehicles (psyche, 'body', etc.).

Remember, we single quote the word 'body' because we cannot find a suitable referent for it.

In his book 'Practice of the Way', Vitvan stresses the

importance of looking at our 'bodies' as something different than a 'thing', an 'object'. He proposes to use the phrases 'bundles of forces', 'configuration of units of energy' instead of the word 'body'. You can use these phrases as an exercise to make yourself aware of the fact that 'this body' is an energy-system, a bundle of forces, configured in living matter. Vitvan explains that the human nervous system can't register the high rate of incoming light- particles. Instead it forms "gestalts", images appearing substantive in the psyche (see Vitvan's books "The Christos", "Veil of Maya"). Instead of separate points of light, contours of 'objects' are being perceived by the human eye and 'objects' appear to be solid, massive.

Back to the Autonomous Field: the word "autonomous" means independent, self-contained.

Vitvan adds to his description of the Field the terms "Self-luminous Light", "a Self rolling wheel", and he says that "the Higher Self, the True Self represents autonomous function".

When you grow into that consciousness of the Self you will depend less and less on the opinion of others. You don't need the approval of another anymore.

The Autonomous Field should not be identified with the nervous system or any other part of the physiological organism, Vitvan says. It can function independently of the 'body' and the psyche. It is made of a substance called "Light" or "Mind". The capital letters indicate a difference with the lower case terms. Ordinary light is not meant, nor the brain-mind or cortical intellect. In theosophical terms, this Light is also called Buddhi. It is a radiant, conscious substance, through which the Self (Atman or ray from Logos) is active.

The Self is also called "The-Power-To-Be-conscious" in Vitvan's teachings. It's called that way because this Power is in a state of development, not yet fully expressing Itself on the levels of psyche and the 'body'. This Power is self-evident as Vitvan remarks in the following quote:

"when we begin this structure of thought with the statement, "There is a power to be conscious," we challenge you to doubt it, deny it. With what power do you doubt? With what power do you deny? That's the power we're talking about! For going on fifty years I've been shouting that, preaching it. Once I said it to a very brainy man, Count Alfred Korzybski, and he countered, "Oh, the power to be conscious. Why, consciousness itself is nothing but the aggregation of the cellular structure of your nervous system plus its overall unification. And that's what you call consciousness."

Vitvan said to him, "If that is so, how does it come about that an abstract quality such as fear, terror, or love--to name a few--can bring about such drastic changes as the rechemicalization of one's whole system? Let us take just one quality, terror. There are many cases on record where sudden and instantaneous terror has turned dark hair gray in an instant. So what is the implication? That water cannot rise above its own level. If consciousness were nothing else but the aggregation of the cellular structure of the natural system plus its organization, if that's the referent for the word consciousness, then there isn't any abstract quality that could rechemicalize and reverse the situation."

Regarding the Autonomous Self, Vitvan says: "in its individualizing-self or field there is one center through which the consciousness, the Power-to-be- conscious, sees, hears, smells, tastes and touches. When that Power-to-be- conscious in its Autonomous-Field Self comes into earth-life, the physiological organism is developed as a representation of the structural pattern of the field. So that we can say, the physiological organism is an exteriorization, a representation of the pattern of the Field in Mind- substance".

In other words, the 'body' is essentially made in the image of the Self, albeit that it may not be perfect. The same remark can be made regarding the psychic nature, although that nature has particularly become polluted with



thwarted desires during the evolutionary process. But that's another story about which you can read more in Vitvan's books/lectures "Functional activities" and "The Christos".

So far, we have discussed three factors now: Autonomous Field, psychic nature and configuration.

The 'body' or the configuration of units of energy into forms "stands as representative of the total content of the psychic-nature"

Vitvan likes the term "psycho-logical processes" or "psycho-logical studies" which are described by him thus: "how one feels, why he feels; how one desires, why he desires; how one loves, why he loves (the necessity--for "why" means the necessity to love); how one thinks and why he thinks; we can group these together and add sensation functioning. Sensation functioning in feeling, sensation functioning in desiring, sensation functioning in loving and in thinking. Gather those up and make a synthetical picture and say - qualities or gunas of the psycho-logical processes or functions of the psychic nature.

The term, psycho-logical processes (remember that means from sensation to thinking) is what we call the content of the psychic-nature, but the introduction of the term will cause beginners in this study to feel at home, if they are well read in modern psychological, psychiatric literature and practices. But the point for students in this school is to constantly remember that the configuration is nothing except the representation, the representation of qualities, gunas, content of the psychic-nature"

Then he goes on describing psychosomatic diseases of which the cause should be treated instead of only relieving the symptoms. He says: "By going into the content of the psycho-logical processes, that is, the content of the psychic-nature, you will find the cause of what is represented in the configuration".

I like to comment that that is per definition true for psychosomatic diseases, but there are also environmental factors that may have a profound effect on one's health and state of the 'body': pollution of water, nuclear fall-out, food additives, etc. This could lead to somato-psychological disorders where outside factors influence the health of the nervous system and one's well-being. It's a two-way street: 'body' and psyche influence each other. Also, there's the point that tendencies built in former lives may configure into one's body, build into one's gene-structure and into one's psychic nature. Those in objective identification, identified with the image- appearing-substantive in the psyche will deny this, but that means nothing to the observer of the natural order process.

Besides the configuration and the psychic-nature one can discover a third factor.

Vitvan asks: "What causes the psychic-nature to perk? What makes it function? What motivates it? What causes it to operate?". He answers: (capital letters as in his books)

"there is a power with which you feel, desire, love, think, etc. THERE IS A POWER WITH WHICH YOU ARE CONSCIOUS. YOU CAN DENY EVERYTHING IN THIS UNIVERSE, EVEN THAT THERE IS A GOD, BUT YOU CANNOT DENY THE POWER WITH WHICH YOU DENY. Try to deny the power with which you deny, or with which you act or affirm or believe, and you will see we have the third factor; WE HAVE THE POWER-TO-BE-CONSCIOUS. "

"Then we turn to the power with which one is conscious and we find that it is a certain activity, motion. This steps us up to a higher level of course, because IT IS THE POWER THAT MOTIVATES--WHAT? MOTHER-SUBSTANCE, LIGHT-ENERGY-LIVING-MATTER".

"The Mother" symbolizes Light-energy, from which etheric-substance, protoplasm, cytoplasm, configured

energy, in units that we label atoms, develop. We can think of all of that 'matter' as a referent for the word "Mother."

Another referent for "The Mother" or nature is that which gives birth, because nature seen as a cosmic process constantly gives birth to new forms, new manifestations. This includes the process called 'death' or 'dying' because it is essentially a change in the state in which the Power-to-be-conscious is aware of Itself in the Mother-substance.

Vitvan uses the term "mattergy" to describe the mother-substance in living- energy, living-matter. He says that he has been describing "how the evolutionary process is merely a metamorphosing process of Light into energy and energy into living-matter; and the return, living-matter into energy and energy into Light" You will sometimes see the term "lightergy" used by him as descriptive of Light-energy substance. Light is meant here as the Light of the Logos - where the Logos is the result of the working of the Power-to-be-conscious in the Light-Mother or Aditi (a Sanskrit word for primordial nature).

## **Gunas**

In Vedic literature one encounters frequently the terms "gunas". A little explanation is in order as this is a very important concept in Vitvan's description of the Gnosis. Traditionally there is mention of three gunas, or qualities, in nature: sattva (harmony, balance), rajas (activity), and tamas (passivity, inertia, resistance). One can apply these qualities to all processes in the manifest universe, including fields such as physics, psychology, biology, etc.

Gottfried de Purucker (G. de P.), an eminent contributor to the wisdom- literature, has elaborated a bit on the gunas in his "[Dialogues](#) of G. de P."

He makes a subdivision of the gunas in order to clarify the

interrelationship between them.

For example, traditionally the tamas-guna is seen as inferior, being associated with qualities such as passiveness, laziness, etc. But this is really a simplification of matters, as one can see when one considers qualities such as one-pointed-ness, steadiness, etc. He says that in such a case the tamas-guna has an aspect of sattva displayed. In other words, he subdivides the gunas in such a way that each guna has the three phases sattva, rajas and tamas. Rajas-guna can have a sattva-aspect (for example: quick action to save a drowning person) and sattva guna can have tamasic qualities (meditating while one got stuck on the railroad is not a very good idea.). And so forth. In my latest ebook [Resonance with the Self](#), one can find in appendix two an article of mine on the gunas in which I connect the gunas with emotions and decision.

I'll close this part with an observation of Vitvan that I can confirm:

### **Misleading tendency in some New Age circles discussed**

For some reason, unclear to me, a tendency can be observed in some New Age circles to think that development of consciousness is all sweetness and light. Nothing could be further from the truth as all serious students on the Path know. When one begins to make some progress with development of the higher psyche, there will be struggles of a psychological nature within one's constitution. Vitvan describes this struggle eloquently in his work "The Christos" where he mentions the expurgation of the tamasic qualities in one's nature. Bad tendencies will have to be changed into constructive ones, energies will have to be re-canalized. Vitvan uses the analogy of an electromotor with the thinking process and says that when you want to stop an

electromotor you simply switch off the power. You don't try to stop the motor with your hands, you don't fight it. He adds that you should focus attention on the *motivating force* behind the form or expression when you want to change a habit. Don't fight the expression, but use the force behind the expression (thought, act, speech, etc.) for constructive, creative purposes.

This amounts to the same method as I described in my books, where the use of positive thinking is described to re-canalize one's thinking process.

In addition I want to state that development of consciousness is not an isolated affair of the individual. We are all integrated into a field of consciousness that Vitvan calls "the race-psyche" that is the collective consciousness of the human race.

Development by interaction is most natural and necessary. The life of the recluse is essentially selfish, because mostly limited to the development of one person. That kind of development will get stuck, sooner or later, however lofty the state of consciousness reached may seem to be.

Blavatsky hints clearly at this in her work "The Secret Doctrine" where she says that no-one can attain enlightenment without having helped at least some other fellow humans to grow in understanding respecting the Cosmic Process. This is natural order process. All is inter-linked and interwoven in the web of life.

Also, development is never a flight from reality. Vitvan says:

In our School we say--"Only as one fulfills the state in which he is now conscious of himself can he expand his consciousness beyond that state." Be true to yourself and fulfill the process. The One who represented the Power in earth life [the biblical Jesus] said, "I come not to destroy the law of the orderly process (we say, the natural order), I come to fulfill"; and we put great emphasis upon fulfillment to prevent flights from reality, to prevent running away, creating an escape mechanism, in the guise

of trying to get into a higher level of consciousness, getting away from it all, etc. We have to stand and face the music, play every note of it – fulfill it all. I stress this so that new students in our work will not get the idea that we are going to help them take a flight.

This ends this section. Next will be motivating factors, semantic blockages and some analogies between psychological processes and physical processes.

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## **Chapter three**

### *motivating factors and semantic blockages*

#### Philosophy and psychology

Summary: this part deals with motivating factors and semantic blockages pertaining to the individual human being as well as the group in which one is integrated. A short elaboration on the process of conscious abstracting, based on Vitvan's booklet "Clear thinking" and other writings/lectures is included here because of the clarity of teachings involved. These teachings help us to overcome semantic blockages, blockages in understanding and thus have a proper place in this article.

### **Motivating factors in the human vehicles**

In chapter two, I have described the fourfold division of the human being:

Mind-level or Autonomous Field  
Human soul or higher psyche  
Animal soul or lower psyche  
Configuration or 'body'

I will only touch some salient points of Vitvan's teachings concerning these matters, since I already treated the motivating factors in my book “Mysteries of the human mind”, chapter two, where I lay out the sevenfold division of the thinking faculty.

The configuration is motivated by the vital dynamism, as Vitvan calls it. You know when you have your vitality and you know when you have spent it. Pay close attention to energy-vampires (people who suck out your life-energy) because you may need to protect yourself. This is done by raising one's consciousness to higher levels and can be learned almost instinctively.

Polarize your thoughts towards Mind-level by tuning your thinking inwardly to positive spheres, typified by keen and active, dynamic consciousness. You will safeguard yourself then. In case of extremely negative spheres you may need to disassociate yourself from such a scene.

Some find it helpful to imagine a blue sphere around themselves, or, when negative people want to approach them on the street, to project part of their aura ahead of themselves at some distance, to keep the energy flowing while walking.

I've tested this last procedure and it works well for me.

The Eastern writings describe the "pranas" or vital forces working through the body, the organs, etc. The pranas are derived from the "cosmic ocean of life" and are specializations from these cosmic forces. From the macrocosmic level to the microcosmic level, so to speak. The psyche is motivated by the psycho-dynamism, notably desire- thinking, emotions, and, sometimes, high aspirations to serve your fellow humans. See chapter two in my book “Mysteries of the human mind”.

This is well-known now because there has been written so much about these factors by eminent psychologists.

The theosopher Gottfried de Purucker pointedly remarks that most of the time we have our consciousness identified with the lower psyche or animal soul. Vitvan effectively says the same when he says that we are 90% animal and

only 10% human. We are just in the beginning of the process of becoming human and we will start displaying more really human properties when we focus our attention in the higher psyche, and especially when we start manifesting the Christos power from Mind level.

Notice the difference between Mind (spiritual level) and mind (cortical intellect). For some reason current education is confined largely to developing cortical intellect (in an unhealthy way, because too much emphasis is given to this aspect), while the qualities of real love, intuition and inspiration are almost totally neglected. The current educational practice still stresses "the outsmarting of others" so characteristic for the capitalistic system. It can't be called real education when compared to what it should be: holistic education, developing all the aspects (body, feeling, thinking, desiring, intuiting) lying dormant in the human being. So, current education is based on a distorted and very limited understanding of the human being and its faculties. This can be called a semantic blockage, a blockage in understanding. I'm curious when our educators will get this point. When will the appreciation of the fine arts, music, psychology, etc., get developed to the point it should be?

Vitvan sometimes uses the phrase "feel-know" your way into the frequencies. He means to say that there's a reflection of the faculty of understanding on the level of the psyche. That reflection can be called a kind of instinctive "feel-know". It operates 'below' cortical intellect.

Vitvan says: " it's a magnetic force by which the instincts operate, the consciousness in the psychic nature before the cortex is developed. There's a magnetic force by which and in which it functions. That magnetic force in which it functions is much more extensive and comprehensive in its awareness, in its sagacity, than the cortex even after it's



developed. If you will allow it to work it will lead you unerringly to the right thing at the right time."

Well, that's true. It doesn't mean you shouldn't use your brain-mind or cortical intellect, but to give the cortical intellect its proper place, as a servant, not as a master. The brain-mind is a poor master, because it is so one-dimensionally evolved. It is more suited to the role of servant relative to one's inner self, the Master within.

The Mind-level is motivated by the Christos power. To stay in the terminology of the various "dynamisms" I like to use the term "noetic dynamism". Noetic comes from the Greek word "Nous", meaning spirit. The one functioning on Mind-level shows compassion to others, and rays out love, real love. This label "love" should be reserved for Mind-level functioning only. All other use of this word debases it to the level of mostly self-centered desires that have little if anything to do with it.

Understanding of the basic natural order processes is great in the case of the Christed ones (anointed with the Spirit of love and wisdom, or Holy Spirit). They usually work in small circles, shun publicity for obvious reasons. Imagine the countless numbers of sensation seekers that would flood their homes when they were to work openly in this world! On the other hand, quite advanced souls are said to have worked in this world in a humble way, unnoticed by others because of their seemingly simple nature. Don't look for showy people that proclaim themselves as gurus. The chances are more than hundred against one (if not zero) that these are fake gurus.

It may be useful to mention that Vitvan remarks that the Christos power works through the whole body of the initiate, not only through the head-centers or chakras. The heart-center or chakra is obviously involved.

Raising one's life-force to the heart-center, and above, is a natural order process which is elaborated by Vitvan in his writing "The basic teachings of the School of the Natural Order, part three" and his major work "The Christos".

When a person gets fed up with the usual values of getting rich, being successful, etc., that person starts to develop a feeling for the subtler frequencies in the psychic world and sometimes for Mind-level frequencies too.

Completely new worlds of thought and vision can open themselves within such a person. Vitvan sometimes uses the expression "The first Crossing" to indicate the beginning phase of this process of reorientation. His work "The First Crossing" is quite descriptive of this process. To complete this section about motivating factors I like to say that Vitvan mentions *three basic psychological motivations* in his description of the evolution of a human being:

#### The pleasure-pain motive

The seeking of pleasure and avoidance of pain. Very basic motive. Plants and animals display this behavior too. When the human being develops desire-thinking there comes a new motive into operation: the pleasure-profit motive

#### The pleasure-profit motive

This is typical for the majority of this world. We want pleasure and we want profit, don't we? We want to be rich, we want comfort, luxury and lots of it. When one gets fed up with these soap-bubbles, one gradually learns to really love people or maybe better expressed: extend one's sphere of love to a larger group of people. The love-security motive becomes dominant.

#### The love-security motive

Real love is a relatively scarce thing in this world, although parental love for their children will often be genuine, albeit a bit instinctively. Remember I'm talking here about Mind-level love.

According to Vitvan, love presupposes respect for the

other. Respect one's integrity, one's uniqueness, one's basic state of development, etc. Real security can only be there where there is love. Otherwise it is fake or an illusion.

## **Semantic blockages**

some examples

A semantic blockage can be defined as a blockage in understanding. Often, false notions have crept into our lives, our culture, science, religion, etc.

These notions have become engrained into our sub-consciousness.

In every domain of life, be it economy, philosophy, religion, law, cultural values, etc., a large number of semantic blockages can be found. It would be an interesting, but time-consuming exercise to document these blockages. I will give only a few examples, but I'm certain that you can find many more. The reason I spend some time in describing these blockages is that it stimulates awareness of psychological factors inherent in the human race, including each of us.

If there is awareness, then one can decide to abstract consciously, re-evaluate one's values (reactions) given to others and become an emancipated, liberated human being.

In the previous chapters, I already described the reification of the symbol "money", or, more precisely, the reversal of orders of abstraction that has taken place. That example pertains to the economic domain.

In the religious domain, there are some awesome examples of semantic blockages. I will discuss the following:

*The idea that a person, born two-thousand years ago, is the sole saviour of the human race.*

Islam doesn't recognize such an exclusive role for Jesus the Nazarene, nor do other religions. Jesus said: "The Kingdom is **within** you". He was a great example of an Avatar, a messenger from the Divine world who embodied the message of love and forgiveness. The Christos power (Mind level force or noetic-dynamism) can work through all of us. To believe otherwise means erecting an enormous semantic blockage towards inner growth. Study the writings of Alvin Boyd Kuhn, Vitvan, Massey, G. de Purucker, H.P. Blavatsky and psychologists such as Maslow, Wilber, Assagioli, Jung, etc., and you will find plenty of proof for this basic statement. The symbology found in the Christian bible has been explained by the esoteric teachers and researchers, and the psychological side thereof has been clarified to some extent by the most developed psychologists and psychiatrists of this century.

### *The reification of the idea of the chosen people*

As you know, there are certain people who think that they belong to a special kind of people: "the chosen people". Among these are "The American people", "The Jews", "Christians", "Muslims", fundamentalists of all kinds, etc. Some European people liked to think that way (The British, French, German, etc.; they colonized the whole world) and I'm sure that some Asian people have a tendency to feel this way ("The Japanese people" for example).

What has happened here is another example of reification or literalization of symbols found in legends, myths, etc. The researcher of symbols knows that the term "chosen people" refers not to an ethnic group, but to those humans who have developed their understanding of the natural order process, or cosmic process, to such a degree that they participate consciously in the furtherance of the destiny of this planet (described by such eminent

occultists as Mme. Blavatsky, G. de Purucker, and many others).

Teilhard de Chardin certainly had a feel of such a destiny, described by him as "Point Omega".

Vitvan describes the natural order process at length in his lectures and books. He calls this voluntarily cooperation "the conscious participation and cooperation in the world-dharma", where the focus is on bringing the forces of Mind-level (spiritual and intellectual forces) on this planet in order to stimulate the awareness of unity-in-multiplicity and mutual working together for a brighter future where everyone can develop and use one's talents. So, the "chosen ones" are not privileged by some arbitrary rule. No, they have raised their consciousness out of the psychic world into Mind-level. Thus they bring to bear the influence of the Christos force in or through their constitution, psyche, spirit and 'body' and thus help other human beings to help themselves respecting development of consciousness. They elected themselves, so to speak, and I can add that the more advanced ones help them in their work and their development, where necessary and possible. On the Mind-level, the adepts and Masters notice it immediately when someone starts to develop a bit of the light of understanding, or buddhic vehicle (the Light-body). Don't think for a second that these developing ones remain unnoticed on Mind-level. That would be as impossible as to miss a bright light shining in the dark.

### *Mistaken ideas about celibacy*

An infamous semantic blockage has arisen in Catholic church that priests shouldn't marry. They should devote themselves totally to "work for God". Apart from the fact that anthropomorphic images such as a "personal God" are totally unphilosophical, the esotericist frowns upon such

ideas as celibacy as a dogma. As usual, the idea is nice but totally misplaced. Esotericists know that celibacy is something that comes natural for individuals that have advanced far on the path of Self-realization. In Sanskrit there exists the term "sannyasin", which pertains to that individual that has taken the sixth initiation (out of seven, as they are commonly numbered in theosophy). That individual has then become a master of wisdom.

This means that only a Christed one, and then only after a certain period of development, has so much integrated the male and female aspects of human nature in himself (or herself) that s/he is entirely above the natural urge of sex. (A Christed one is a person who has been to some degree infused with the Holy Spirit - also called buddhi or Light of the Logos. There are marked stages and transitions in state of consciousness, called initiations in the developmental process on the spiritual path, about which you can find more information in Gnostic, theosophical and Kabbalistic literature as well as in Eastern traditions.) In other words, to enforce celibacy, or demand celibacy from religious individuals wanting to serve "God" is to call for problems. These unfortunate people have to suppress their natural urges, which means that these urges will look for a compensatory outlet. Articles in newspapers abound about such outlets and I will leave the rest to your imagination.

Other examples of semantic blockages in the religious domain can be easily found (such as condemning the use of condoms by the pope; this means additional deaths by AIDS in Africa); the issue of Jerusalem as a holy city (this is loaded with emotional values - while Jerusalem is esoterically speaking a symbol for the Kingdom within each person), and I leave these to your own research. For example, every name, person, character and city in the Bible has a symbolic meaning associated with them. A study of Vitvan's work and that of other researchers (Kuhn, Blavatsky, Ralston Skinner, De Purucker etc.) will show this and provide many more examples of reification

of symbols.

### *Law and capital punishment*

A particular ugly semantic blockage is present in the laws of certain countries where the death penalty is being enforced. For some reason many people seem to think that the death-sentence is an effective tool to punish criminals. Not so, according to the timeless wisdom. Not only does the death-sentence not deter criminals from their heinous acts, but it also has a reverse effect on the minds of people. When it is understood that the mere destruction of the body doesn't mean the destruction of the vitality and soul of the criminal, then quite a different picture arises of what happens to the thus eliminated being. The criminal is filled with hatred towards society, which chooses to kill him. He remains connected with the earth-sphere and tries to re-establish contact with its population. Unbalanced people can be influenced by this presence in the earth-sphere because the deceased criminal tries to inject his thoughts of hatred into the minds of those people that are vulnerable to such attacks. We shouldn't be surprised when unexpected acts of violence occur with these unstable people.

Now, I ask you, who is morally responsible for such acts of these influenced minds? Not only the criminal who has been put to death, not only the ones that act thus, but also (and not in the least place) those people that have made up the laws of capital punishment, and those supporting those laws. Something really serious to think about.

In this respect I would like to reiterate the importance of selfless thought. You may never know, your negative thought may be just the last impulse needed to catalyze someone into a behavior of random violence, and we all know what that can mean.

## **Some semantic blockages in the New Age domain**

### **1. False doctrine of "twin souls"**

Some people believe firmly in the doctrine of "twin souls".

Esoteric philosophy denies that such thing as "twin souls" exists in nature.

It is of course the sensual ones that like to think that "physical union" with a supposed "twin soul" will bring them great progress on the spiritual path. Granted that there may be affinities between man and wife, based on some common energy they share (sometimes called "rays" - another subject about which a lot of nonsense seems to have been written), but that common energy pertains to large groups of monads (sparks of the Divine worlds). No, the polarity of male/female is a thing of the soul and it is the soul (or psyche) that will bring about integration of these two polarities. Of course a good relationship can be enormously helpful to one's evolution towards being an integrated, harmonious individual, but, twin souls - no, there ain't such a thing.

### **2. Maitreya/Christ coming back to earth**

This is clearly a cunning way to put people on the wrong track .

The former head of the Dutch section of Point Loma theosophical society, D. J. P. Kok, said that this message of Maitreya/Christ coming back to clear up the mess we've made here on earth was a typical affair of the "black brotherhood" - I mean those entities that want to curb spiritual development of people. I have to agree with him on this point. This artist Benjamin Creme preached the coming of Christ to happen in 1982 or so. Of course, nothing happened and the associated movement started to alibi and make up stories. No, none is going to clean up the mess we've made - What a preposterous idea.



Certainly no aliens are going to do that for us. We ourselves are responsible for our misdoing and we will have to learn from our mistakes and correct these blunders of ours.

### **Karma misconceived as fate**

Some people believe that karma is just another word for fate. Well, if some Christians are inclined to think that way, then I can understand that.

But, this idea is totally misplaced. Karma is not fate. Karma has everything to do with the thought-pattern one has developed during the cycles of reincarnation in this world. Karma means action, and also reaction, because every action will elicit a response or reaction from other beings. Vitvan describes how excited he was when he began to understand karma as a *feedback-mechanism*. Yes, one can see it that way: learning by doing, learning and correcting one's actions by the understanding and experience gained.

### **Spiritual development according to some simple technique for which you have to pay such and so an amount of money.**

The idea of buying one's way into the spiritual world is so preposterous that I won't spend any time in discussing it.

### **Semantic blockages in the philosophical realm**

What comes to my mind is Vitvan's discussion about Aristotle and the true/ false dichotomies introduced by Aristotle. Well, there are shades of gray between black and white, aren't there? Vitvan describes the transition from simple true/wrong, yes/no, good/evil, heaven/hell

ideas towards more sophisticated thinking. It is certain that developed people have learned to evaluate situations along lines of a broad spectrum of aspects, facets, etc. Usually the cultured one will stand far from mass-compulsions, mass-fascinations, etc. Such one-dimensional patterns of "public opinion" are usually too simplistic to adhere too for such a one.

*Relativity of values: extreme post-modernism.*

There are quite some people that label themselves as post-modern thinkers. Some tendencies exist in these circles to indulge in writing about the relativity of values.

Sometimes that relativity goes as far as "anything goes", "any value is as good as another one". Sigh. Need I point out the existence of transcendental values, such as loving one's fellow as one's Self (the common spiritual core of all of us)? These people have fallen into the trap of their own distorted reasoning. Not only that, they actually poison the minds of others (if these are open to such ideas, and, young people can be easily influenced). Well, may they see the light at some time, before they ruin themselves completely morally.

### **Semantic blockages in the historical realm**

Here we can find a plethora of semantic blockages too. For some reason historians, and many biologists too, assume that the history of civilization is limited to a rather short period of time, say a couple of thousands years. They think that prior to 5000 BC mankind was extremely primitive, didn't know fine arts and had only the most simple of tools available.

Some geologists know better, fortunately, as I discovered while watching the TV-channel Discovery.

In certain areas in this world, Mexico, South America and Egypt, to limit myself for purposes of this discussion,

pyramid and temple structures have been found to display amazing accurate features of an astronomical and mathematical character.

The Great pyramid and associate pyramids in the direct neighborhood have been shown to demonstrate the value of pi, the transcendental number used in calculating circle values. Also, these pyramids are a very accurate graph of the constellation of the Orion. Geographical data stemming from an analysis of the Sphinx show that it has been subject to erosion by water, at least 10,500 years ago. This evidence as to age is supported by calculations respecting the orientation of certain shafts in the Great pyramid towards the Orion stars.

In Mexico/South America there are certain buildings, structures, that are far more accurate in proportion and size than we can accomplish with current advanced technology! Large blocks of stone fit together in such an accurate way, that scientists are stunned. They have no idea how this structure has been put together.

Astronomical calculations pertaining to certain apertures in the structure where the sun shone through at the equinoxes/solstitia prove that these temple-structures must be very old, about 10,500 years at least.

Another strange fact pertains to the old Peri-Reis map, showing the contours of the land of Antarctica, something scientists were only able to demonstrate this century with available technology. If this isn't proof of the existence of ancient civilizations, I don't know what the word "proof" means.

Fact is that many scientists are crystallized in dogmatic theories and presuppositions. They simply can't believe that old civilizations, maybe superior to our own, have existed, while evidence is abundant. To add some weight to this evidence I can refer to the great myths of mankind where such knowledge of ancient civilizations is clearly pointed to. Talking about semantic blockages!

## **Semantic blockages in theories of evolution**

In my book "Mysteries of the human mind" I already treated the semantic blockage pertaining to evolution. I mentioned that there are at least *three concurrent processes* working in nature that humanity is subject to and participating in: physical, mental and spiritual. Current evolution theories fall short of any explanation of the higher faculties of the human being such as self-consciousness, intuition and inspiration. The esoteric philosophy has something of real value to offer here. Interested readers are referred to the (online) writings of Gottfried de Purucker concerning "Man in evolution".

## **Semantic blockages in the domain of "ideals in daily life"**

One the commonest semantic blockages pertains to the ideal of becoming or being rich and succesfull. Now, having money is fine of course and spending it for worthy purposes is even better. The point I want to make here is that spending a lot of time in "making money" is actually wasted time. Why is this? When one spends almost all ones time in business in the idea of accumulating wealth, one neglects one's spiritual growth or the accumulation of "spiritual treasures". You cannot take your material possessions with you when you die. The only thing you do take with you is the good human qualities you've developed during this life. In other words, you take your character with you and your accumulated wealth will probably be squandered by your relatives..

The identification with 'body' as the only reality comes to my mind at this point. The sooner one breaks this identification the better. This identification with 'outer' things or bondage with objects of desire leads invariably to suffering as Gautama Buddha has taught us so well. My real point of objection has to do with the incorporation of such superficial "ideals" into our

institutes of education where these "ideals" do not belong at all. Schools, universities, etc. should be places where one can work at one's development on all levels. One ought to be assisted with harmonious development of the various aspects of body, psyche and spirit.

### **More about conscious abstracting and some practices involved**

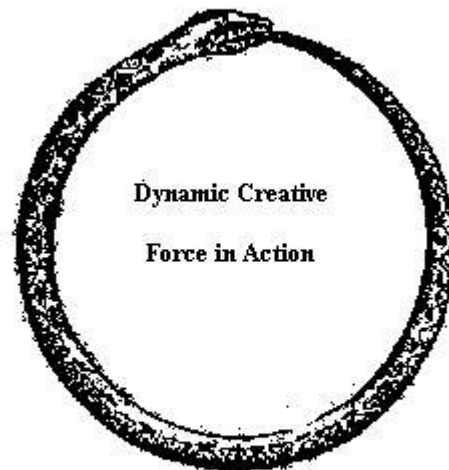
#### **Individualized Self-Consciousness (as Dynamic Process)**



#### **Circuit of Return**

in the process of Conscious Abstracting

#### **Symbol of Wisdom**



#### **The Eternal Return**

Figure 5: the circuit of return. From unconscious abstracting to fully Self-conscious, clear perception of Reality. (From: "Clear Thinking", p.57)

Steps involved in becoming conscious of Self as fundamental reality.

Vitvan gives a summary of his description of the several orders of abstraction on p. 22 of "Clear Thinking":  
"Summary of interpretations corresponding to the numbered labels shown on the camera diagram (see

chapter one of this ebook):

First order abstraction: Image-in-the-mind or image- in-the-mind-appearing-substantive.

Second order abstraction: Word, sign, symbol, etc. Given to image-in-the-mind-appearing-substantive.

Third order abstraction: Classification, grouping, etc.

Fourth order abstraction: Recognition or identification of any one specimen as belonging to a classification or grouping; one of a class.

Fifth order abstraction: Broader classification.

Sixth order abstraction: Generalized classification.

Seventh order abstraction: Universalized classification.

Eighth order abstraction: Deductions, inferences, assumptions, etc. respecting universalized classifications ('life', etc.).

Ninth order abstraction: Conclusions, speculations, etc., respecting ultimate reality. "

These labels are also shown in the structural differential (see previous chapters) and the above figure labeled "circuit of return". It may be helpful to know that perception proceeds by way of touching an 'object', 'thing', person, etc., with one's consciousness. Plato described the process of seeing as a ray sent out from the perceiver touching the 'object' and thus drawing an impression leading to the formation of an image in the mind (appearing substantive as Vitvan would say).

The higher order abstractions can only be successfully performed by those who have developed understanding to such a degree that they can perceive the natural order process from Mind-level. Cortical intellect can't do that on itself.

Each level of abstraction represents a state of individual Self-awareness and is determined by the center in which the creative force or energy may be functioning. The symbol of Wisdom portrays a snake having its tail in its

mouth. This is a symbol for the eternal process of evolution in the natural order process. It can be seen as a self-rolling wheel where no point can be designated as an end. Vitvan stresses that this process can be described as a spiral, as the structure of the way in which creative force or energy functions.

The cycle of return is completed when the state of Self-awareness is identified with the "Self-rolling Self", sometimes called Logos in esoteric literature. This "completion", however, marks only the beginning of a new phase of evolution. More about that in a later article. (You will readily understand that because all is interlinked and interwoven in the intricate web of life, there is a connection here with the evolution of the kingdoms of nature and their interrelationships)

Vitvan gives some practices pertaining to the reorientation to the dynamic energy-world. He says:

"continually reorient yourself with the questions:

With what Power do I register stimuli and formulate images?

With what Power do I draw impressions, abstract, etc.?

With what Power do I interpret, give meanings, attach labels?

To continually remember that we are the label-givers, is to abstract

consciously. Then stop unconscious abstracting. Be still and know that I AM the Power-to-be-conscious, the Real Self. The "I AM" of you, the Power-with-which-you-are-conscious, is your Real Self to which orientation should be made." (Abstract from "Clear Thinking", p.18)

(Keep remembering that the abstractions you made are

based upon or identified with the impression-picture appearing substantive. Then a whole manifold of values is built upon these static pictures.

Reality, however is dynamic, not static. Continuous change and transformation is reality. When you breathe, your lungs fill with oxygen and when you exhale waste products are disposed of. Not one second is there a static situation anywhere.)

These are good questions to start with. For everyday practices you can find many ways to couple the ideas from general semantics with your daily work. For example, when working at the daily tasks, say, doing the dishes, say to yourself: "This is a configuration of units of energy; I call it 'cup', 'broom', 'saw', 'book', 'lamp', etc., as the case may be."

You can think of variations on this practice for yourself. It will make your work more interesting.

Vitvan states that there is "one legitimate razor-edged path to the development of synchronization or contact with the extensional sphere or Egoic Self-awareness, and that is through intensification of creative forces in the mind centers, thereby awakening the latent faculties of direct perception."

Through the development of these faculties a transference of the focus of consciousness is effected thereto. Insight into the natural order process will grow strongly then.

In other words: we have to learn to become creative, shape our destiny, take our destiny into our own hands, at first seeking and erring, then ever more according to the inwardly felt patterns (your path called "dharma" - patterns existing in the archetypal world).



## **Self-imposed discipline**

Practice in extensionalizing your manner of speaking or writing

(to indicate that you leave room for other factors, stimuli not registered by you, etc.).

Include in your statements about whatever you may wish to relate, evaluate, etc. Phrases such as:

"According to my view"

"It seems to me..."

"As it appears to me at this date..."

"In my opinion..."

Etc.

(p.24 Clear Thinking)

## **Some precepts from "Practice of the way"**

Vitvan gives some psychological advice (precepts) to his students along with the reasons for these precepts in his book "Practice of the way".

I will mention some of these precepts because these may help you in your daily life. A short clarification will be added to each precept.

*Precept 1: Grant freedom to each and claim freedom for yourself*

This precept sounds very simple, but it is one of the most difficult to practice!

Allow others with whom you are in association freedom of thought, feeling and action. It would be egotistical and counterproductive to demand freedom for oneself but denying it to others. I even doubt that one can really do that.

Vitvan says:

"You will find that it requires a great deal of renunciation to practice giving freedom before you claim it for yourself in your actions, feelings, and thoughts. This carries it right into the ancient practice of letting go, of surrendering. It is that letting go and surrender which is a force, a faculty and an aptitude which one has to cultivate until he can let everyone go. "

This letting go has its fundamental basis in the inherent and intrinsic force that motivates plants, animals, and people in the unfolding of their characteristic qualities.

Vitvan says: " The essential life-germ (on the plant and animal level) and the Power-to-be-conscious (on the human level) responds to external stimuli and appropriates those necessary qualities it requires for its own internal organization, growth, and development. Consequently, the cosmic or evolutionary process requires that we give freedom to each and every one with whom we are in association."

In reverse, trying to hold onto others for your own purposes won't work. Maybe you can force people to stay with you through fear or financial reasons but the heart, the love, the mind and the harmony is gone. You've got nothing but a shell.

Vitvan adds: "That which belongs to you cannot be taken away from you. There are forces and powers stronger than steel cables that bind you to that which belongs to you. I'm going to ask you a question: Who wants any person or any thing that doesn't belong to him? Who wants it? But if you practice giving freedom in utter and complete renunciation you will discover one of the greatest secrets on the way, on the path. Your own has an opportunity to come to you--with all of its beauty and all of its blessings. And where one arbitrarily holds on for fear of some kind (fear of losing something?,) that one cuts himself off from what really belongs to him and would come to him. "

and:

"You have arbitrarily, mentally, and through human will and perverseness prevented your real helpers--visible and invisible--from coming to you. One who practices giving freedom completely with no qualifications will draw from around this planet that person or event or condition which is needful or he will be drawn to it. That is the way the invisible forces work. They do work, for this is an energy world in which we exist, not a world of controllable things and objects."

Well, that provides some comfort to the seeking soul.  
About the reverse situation:

"Do not think you can coerce or hold another, whatever the reason or justification, without paying the penalty for so doing. The penalty is slavery on the animal-magnetic level, on the desire-emotional level, on the verbal-mental level.

Put another one in bondage and you yourself go into bondage as inevitably as the earth turns on its axis.

As you go into bondage you develop increasing misery, agony, and suffering.

And what for? Because of your egotistical pride and human will and vainglory, you think you are going to conquer or rule or whatever. It sounds very simple to give freedom, doesn't it? Yet it's very difficult to practice.

Practice giving freedom. Nothing that belongs to you will leave. All that belongs to you will flow to you. You won't lose anything. It's infinite gain, not loss. And there's joy and happiness in giving freedom. You have to do it every day until it has been thoroughly learned and practiced.

Every night upon going to bed review the day to see whether in feeling, in thought, and in consciousness you have given freedom to everyone with whom you are in affiliation and association. If you haven't, censure yourself; be more severe with yourself than you would allow anyone else to be with you.

Stand before that higher Self, that real, essential nature, as if you were giving an account: "Have I given freedom?" When you are sure (and you never can fool yourself, the Self) and when you have that joy and happiness that you have in giving freedom, then claim it for yourself also. This sometimes requires as much as the giving up, because you have to have courage to claim your freedom even if the heavens fall, if everything also should pass"

If you feel uncomfortable, ask yourself: "what influence did I pick up from others?", "What value did I give?" The subject of synchronization of forces in the frequency world between two persons is a fascinating one. We synchronize daily, exchange forces, frequencies, daily, most of the time being totally unconscious or unaware of what is happening.

"You must have freedom to grow and develop, to expand according to the essential, intrinsic requirements of your own self and evolutionary state. So much for precept number one. Practice it; the results are wonderful."

An advice is then given:

"When you begin to claim freedom for yourself you will be ensnared through a variety of ways because those who wish to hold you in bondage to their own selfish selves will appeal to your sympathy if they cannot dominate you, if they cannot reach you through fear.

They will crawl into your heart through your sympathy. Then you've got to appear like an iceberg and be accused of being just a cold-hearted so-and- so.

Sympathy is a weapon to enslave you when all other weapons fail. And you will fall for sympathy when you have gained the strength to resist all other attempts at enslavement."

*Precept number two: Respect the integrity of each.*

Vitvan states that: "Respect even precedes love. If you lose the respect of man, woman, or child, you've lost their love.

Many think it is the other way around--that you can love where there is no respect. Never! You will substitute duty and you will substitute obligation but you cannot love where respect is gone.

Therefore, in order to love or be loved practice respect for the integrity of each."

Each person has his own basic state of development, his quirks and idiosyncrasies. We have faults and failings too that others have to put up with.

Vitvan says: " the integrity of the evolutionary point must be preserved in order to expand consciousness beyond that point."

What we call objective existence, organized society, or life is a process of giving and taking, and understanding that all is based here upon the respect for the integrity of each.

He adds that you will require great understanding of your own self as you tread the path, and you can't have that unless you practice respect for the other one's integrity.

This includes children of course. They have their own needs and requirements that must be fulfilled, and that must not be interfered with. If you interfere and impose your ideas about how your children should be upon them you risk serious psychosomatic diseases and maladjustments to develop in your children.

This has nothing to do with setting proper standards of behavior, of course. That belongs to normal, healthy education.

To conclude this precept:

"Everything and everyone will tell you what they need if

you don't lose patience and react emotionally to superimpose something that you think is right upon them. Be attentive; respect that integrity; learn its needs and pretty soon you will learn how it functions, how to function with it.

Let us train each other upon the basis of the respect for that inherent, intrinsic integrity. Others have their own needs, their own requirements that are not yours.

Those who really tread the path, who know the way to the higher development, practice this all the time. The technique of it is part of their nature."

### *The third precept*

"The value one gives reacts upon him/her according to the quality of the value given"

"The quality that you put into the value that you give reacts upon you and disturbs you or expands you or glorifies you. Nothing that anyone else does or does not do, nothing that anyone says or does not say affects you the least tiny bit.

It doesn't affect you at all. It's the value you give to what so and so did or did not do; it's the value that you give to what so and so said or didn't say (sometimes silence is more eloquent than what was said)."

"Become conscious of the values you give so that you can change your value system or stop giving value. Nothing can affect you except that to which you give value."

Vitvan explains that energy describes a circuit:

"When you put a high, ennobling, good quality into it you will get that quality back. And if you put a negative, destructive quality into the value you'll get that quality back, because every force generated and sent out describes a circuit."

This is the basis of karma and free will. I have often said

that you build your own character, in interaction with other people, and that you choose which characteristics to develop.

If you are passive to developments or open yourself negatively (passively) for influences, you will build tamasic qualities into your character. Remember the gunas that I wrote about in a previous chapter?

Your psychic nature will absorb those qualities or gunas that you will allow yourself to enter your aura.

It's that simple! Watch carefully for the gunas or qualities that you load upon the stream of thoughts that circulates through your psyche.

If you load shit upon those frequencies you receive and send this out towards others, you will receive shit back.

That's plain talk, isn't it? That's part of the "mechanism" or workings of karma.

In other words: you color the thoughts that enter your mind with your own desires.

Then you retransmit these thoughts that came to you.

What will be the effects of these colored thoughts on others?

Here you can see the moral responsibility you have not only for your actions, but also for your thoughts.

To connect these points with the first precept: if you let go your hold on the rope that drags you through the mud, you will free yourself of averse effects. In other words: put good qualities in the thoughts you emit and things you do and you will create better circumstances not only for yourself but for many others as well.

"Be fogged by the reaction of your own emotions and you have lost the ability to see and think straight.

Those who tread the path must see clearly;

those who tread the path must not be distracted by a lot of self-created emotions.

And of all these, that fog or self-created emotion rests right upon the quality of the value given. Similarly, you cannot discover anything until you are ready.

Make yourself ready. Be worthy in every way, shape, and form and you need have no concern; you will be guided, you will be lead, you will have an urge, or whatever, to the contact, to the book, to the teaching, to the person; until that great discovery is made that there is a people, there is a brotherhood, there is a worldwide fraternity that has no lines of demarcation whether you are incarnated or discarnated, whether you're taking the journey through the stars or ready to return to another earth life."

This ends my exposition of Vitvan's philosophy and psychology. I hope you found it useful for the enlargement of your understanding about the dynamic world we live in.

## **Appendix: more on the role of money**

A small elaboration on the role of money in this world seems at its place after I studied Stro's (a Dutch organization for sustainable living) latest book "Voor hetzelfde geld" (Dutch title which is untranslatable) One valuable remark in this book is from Michael Linton, the founder of the first LETSystem in Comox valley, Canada. He points out that money currently lacks the property of a simple measurement unit, like centimeters. He says that there is never a lack in centimeters when we want to measure some distance. For money, however, there surely is a lack of money when we want to "measure" or value some services in our society. Examples: health-care, government budgets, etc. On the other hand, the talents and energy of people may be available for such services, but there is no money to pay for them. How ironic is this reversal of order of abstraction!

Remember, I pointed out in the first chapter that it is the



talents of people what economy should be all about, not the availability of money. Indeed, in LETSystems money (value) is created when one performs a service or sells some good. There can't be a shortage of money in such systems, because money is only a symbol or just a unit of measurement for services performed, just as it should be in my opinion.

There is no point in accumulating money in LETSystems, since you don't get interest on it and in fact the whole idea is about getting the talents of people to work, i.e. let the local money (= transactions = human talents at work) flow freely. So, you have to spend what you've earned to make the system function, but you don't have to worry for being or becoming a debtor (you don't pay interest).

It is staggering to my mind that so few economists seem to understand this vital point of down-to-earth economics. Some people designate the current economists as "idiot savants", probably able to solve a couple of differential econometric equations, but totally lacking a helicopter-view.

Money has acquired the property of being a unit of wealth, which can be accumulated, either by the working of the interest-mechanism or by speculation.

In some way the properties of being a (currently badly functioning) measurement unit and that of being a unit of wealth have become mixed up. These two different functions are not sharply discriminated between. The latter function (measurement of wealth) is built to a large degree on illusory concepts, notable that of value of money in itself, which concept cannot stand the test of history. How often has the stock-market crashed? How often has the soap-bubble of speculation burst? Every decade or so, this happens some where in this world and very few seem to have learned the lesson: money is only a symbol, build on trust and confidence, but has no value (or should have no value) apart from measuring services rendered, goods sold, etc. Of course, as long as people belief that all is well, and especially don't try to cash the

fictitious profits en masse, things may go on for quite a while, until the next major crash..

Another point that stroke me when I studied the above mentioned book has been the predatory role of banks especially towards third-world countries. This has resulted in a massive sucking of resources from these poor countries by the western world.

This parasitic behaviour has evolved to the extent that the IMF has urged poor countries to utilize their best farming land for growing export crops in order to be able to pay at least a part of their ever-growing debts (by reason of the high interest rates).

As a consequence many people have died from starvation since they were left with the poorest pieces of land to grow crops for their own use. A Brazilian minister of government once remarked in this respect that world-war three has long begun, but it is a silent war, hardly noticed by the well-fed first-world citizens.

Truly disgusting! Where are the critical journalists, television-reporters, etc.?

These practices have at least been going on since the seventies of the former century and are rarely, if ever, reported on television. Newspapers do a little better in this respect. I remember reading an interview with Wouter van Dieren, a Dutch member of the "Club of Rome", who remarked that someone must have put something in the water because everybody seems to be firmly asleep regarding issues of sustainable living and fair economic trade.

Indeed, a French philosopher, Jacques Ellul, wrote about the "failure of the intellectual elite" regarding their refusal or ignoring to take a leading role in shaping the public opinion concerning the really important issues that face current society, like the necessity of establishing a sustainable economy, but also concerning mentality and morality. I agree with him, that very few of this so-called elite feel much responsibility in bringing these issues to the forum of public discussion.

I think it is up to the common (wo)man to take his/her fate into his/her own hand as much as possible. Raising self-awareness and changing the structures bottom-up can go hand in hand and I think grass-roots movements will play an increasingly important role in this respect. 'Mainstream' people will eventually and gradually absorb some of the fresh ideas from these movements.

But be prepared for a lot of disinformation! Some people are warning us that the next century will be one of intense information warfare and I'm inclined to agree with their assessment. There are a lot of vested interests at stake, so stay on the alert and don't believe much from what these people tell you through the so-called independent media. In reality there can be hardly question of real independent media since editors, etc. are dependent on revenues from commercial ads, etc.

It is the rare magazine that forms an exception to this rule, and, of course, potentially, the world wide web with all its diverse faces.

With this note I will end this appendix.